THE HERALD

OF THE

SECOND ADVENT.

BY
WILLIAM SPEIRS,
MAYFIELD.

TORONTO:
HUNTER, ROSE & CO., PRINTES, 25 WELLINGTON ST.
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Spread the News! The Lord has come
In justice to the outcast one,
To bring the Arab home to rest
Within the mansions of the blest.
His presence fills the earth and air,
Goodness and Wisdom everywhere.
The Mammon veil is rent in twain,
Its every cleric put to shame.
Its mighty merchants stand aghast,
To see its temple-glory cast—
Carried away as clouds of night,
In presence of the morning light;
Nature brought forth in golden mien
Wherein the Lord is clearly seen
To be the staple of its store,
His modes the source of all her lore;
His Word and Work in union blend,
His Advent come in truth commend.
To bring from chaos each remain
Of man, o'erwhelmed in sin and shame;
The wreck conditions of the past,
In which the Christian host is cast.
Bring them to his sanctuary's sphere,
The vital source of living cheer;
There build them up in human form,
A trophy of the bridal morn.
The prodigal restore to rest,
For rags, get clothing of the best.

To know self keep is very hell,
In which it's misery to dwell!
That childhood is the vernal sphere,
Which is the angels' highest cheer.
This the sanctuary's proper store,
That fills the garners running o'er
In channels to the doors of all,
Responding to the trumpet's call—
Who's echoes reach to deepest hell,
Wherein remains of man hath fell;
That all may know the Lord has come,
To vivify each perished one.
Beauty for ashes give to each
Who come unto the sanctuary's beach.
To hate the past, to love the come,
Whose justice reacheth every one.
Humbling and exalting all,
The mystery of the Eden fall
Unveiled, to see the purchase found
In spreading roots all under ground.
To keep the church in humble tack,
When Jesus leads the rebel back.
To know the mercy of the Lord,
E'en in conditions overboard.
Holding her in line of faith,
Though but a whining selfish wraith,
Until the civil root is found,
Whereon to break the news profound—
The coming of the Lord, to save
The buried roots of every grave!
Daniel in his lot to stand
Abashed, and all his unctuous band!
To see the heathen, every one,
Included in the Advent come.
External might of England's sway,
Has risen up to make the way
Of publishing the stirring news
To all the earth as well as Jews,—
That Jesus in triumph doth appear,
To give to every land His cheer.

To bring the buried up from sleep,
Well girded He to wash their feet.
To bring all people into one,
In glory of His Kingdom come.
England falls to rise in Him,
Who's word to her hath ever been
Her stay and strength of civil peace,
Of which she still shall hold the lease.
In rising from the market stall—
The rising from old Adam's fall.
To implement the Sanctuary store,
From which to draw forever more.
In certainty that never more,
Shall misery wail at England's door.
When all hath to the sanctuary come
To clothèd be of Advent won!
Then spread the news from pole to pole—
All earth is sacred now;
No dollar armament can stand
Upon its sacred brow!
The Jacob worm gives up the ghost,
Like Jesus on its cross,
That from its death remains may spring
As from a cinered dross,
That nothing human may be lost,
Redemption cover all.
In Jesus all be reconciled
To leave the cleric fall;
To bury and burn each artifice—
The battlements of hell,
The party shields and chariots,
And each sectarian bell.
The sanctuary purge of serpents,
Cast out their charming grace,
The sensual of the Lord be
The light of every face;
His word no longer be abused,
But turned to daily use.
In settling deep the creature root,
That nothing may be loose.

Church base and summit balanced be,
Great temple of the Lord.
To habitate each living thing
Give to them His board!
To see His presence everywhere,
Attempered to each state,
Above the clouds of artifice,
Within the dollar gate
Now lifted from its hinges
That none may dare replace;
For terror of the Lord come
Is seen in every face,
Unto their children they shall go
To lead them out of death,
Restore to them the sanctuary
As means to give them breath
Upon a plane of being
They never knew before,
To magnify deliverance
From ruin's gaping shore—
From being things of artifice,
Stuck up as on a pole,
That gravely puts the question,
Has man a living soul?
Knows nothing of the truth of Man—
The mind a dismal black;
Self and personal friendship,
And bins of Mammon fat.
The cherished mess that is their meat,
Of which they also drink;
Therein to be respectable,
Their highest love, and think
In sense of right that puts to flight
All justice from their door,
The thing in play called justice,
Dead rotten to the core.
But then the host of clerics,
Great Doctors in the Law,
Makes seem it is kerneled nut,
Without the sign of flaw.

And as the Law, the Gospel taught,
Is made with it to square,
And thus the gate is bolted,
To keep out Heaven's air.
But now the gate is lifted,
By light of morning come,
Almighty arm of Jesus,
Who has the victory won.
O'er all the gates of death and hell,
To reach the prisoners there ;
Restore the respiration
Of childhood's vital air,
That perished in the Noah flood,
The drowned bring up to life,
From fishes and from rodent banks,
Of Noah and his wife,
Who banked the sea with sheckle gates,
When respiration failed ;
On ground of childhood's innocence,
From falses which assailed,
The tide of giant boyhood then
O'er innocence prevailed,
And since in artifice till now
All earth has snored and slept,
And none but Jesus ever has
At grave of burial wept.
And now in trumpet notes He calls
Unto the dead, Come forth ;
The east and west shall hear His voice,
The south and frozen north,
And shall give up the dead they hold !
Mountains as hills give way ;
The Papist as the Protestant
Find room to make his way
From cleric ranks and sheckle banks
Unto the light of day !
To see and hear the morning come !
To breathe life's natural air,
Know that the Lord is present,
To be to all their fare.

On terms of daily consort—
The terms of man and wife,
See all the earth redeemed by Him,
From boyhood's vagrant strife.
The Ararat is settling now
From being highest ground,
Earth's primitive of childhood
Beginning to be found
The standing of the people,
And hence the common school
Is growing into prominence
Above the rodent tool,
Whose banks are being flooded
By manufactured goods ;
The Mammon waves can't carry,
Is backing in the woods,
To bewildering consternation
Of Noah and his tribes,
Who held the world by sheckles
In days of giant tides.
That Jesus comes to settle
On childhood's higher ground,
Now cultured to fruition,
And hence the industrial mound
That's risen up to make the way
Into conjugal rest,
From giant dissipation,
Of which the earth's distressed ;
Whereby from school to sanctuary
The children shall be brought,
As keeper of the holy place,
And thence be truly taught
In light of Revelation,
Of which these lines are bought.
The Wisdom of the Providence
Attending every lot,
In tavern, as in pulpit,
Of faith and charity.
Howe'er, to the untutored mind,
Involved in piety,

There seems a breach between the two,
As 'tween the night and day.
Appearances are fallacious,
Where darkness holds the sway ;
The spirit of the work as word
Hath in it noble cheer.
Abuse of both as either,
Brings up the giant sphere ;
The snake in grass though lowly laid,
Aspires to stand erect,
As ape with soldier's jacket on,
When hunger gives effect,
A charmed frog to swallow
For its gracious Sunday meal ;
The cravings of its appetite
To satisfy and heal,
Abuse and not the spirit,
Of Gospel or of mault ;
In handling of either,
Is all that is its fault.
The Gospel cry is "Come to me,"
Who am the Sovereign Lord ;
You're wanted as a consort
To eat and serve my board.
My hunger is to feed the world,
My thirst to give it drink ;
The human and the animal
Down to the creeping link,
I am the meat that is their food,
And am the world's drink.
Appropriated, knowing this
Is ground to love and think—
That opens up the human sphere,
That separates man from beast ;
The living ground the flood submerged,
By its roaring sensual feast,
Broke loose from earth foundations.
Beneath the rocks of faith
The spirit of the animal,
Unhitched from childhood's graith,

Shot up in spates, submerging all
But Noah and his Ark.
Frame of external government
On deluge of the heart,
That floated buoyantly awhile,
On death and hell broke loose,
In Providence provided,
As gander for the goose ;
Until the rodent ground was made,
Where civil peace is found.
Antipodal to the innocence
And peace of childhood's mound,
It the sheckle supplanting father,
The thing, the human sphere,
Whereby remains were buried
'Till the conjugal year
Of Jesus come to raise the dead,
From graves of land and sea.
Now that banks are flooded
Of world's industry,
Productive beyond capacity
Of Artifice to bear,
Unto the world's necessity.
Producing stagnation fare,
In presence of abundance,
To necessity of all ;
Demanding a vital medium
As was before the fall.
The Lord, the very bread of life,
Come in conjugial light
To lift remains from battlements
Disabled in the fight
Of prophetic Armageddan !
To enter into rest,
Instead to be confounded
Of all the earth distressed.
From impotence of the medium
To shield the hands of work,
However well it bounded
The fighting Jew and Turk.

Then tell the news, the Lord has come
In light transcending day,
Lifting the night of Dollardom
As nothing from his way.
To bring the sleeper up from sleep,
The buried up from death,
Into conjugal mansions
To breath of life the breath.
That needs no telling for to know
What the conjugal saith.
Each sees he is a form of use,
Of uses in a sphere,
Conjugally attuned in Christ,
To live for others cheer,
In neighbourhood with all the earth,
Redeemed from death and hell,
In the temple of Humanity
Where everything is well.
The past there daily settled
As base whereon to stand,
The conjugal arm of Jesus
The hells for aye command!
Then breathe upon remains of man,
Breathe till they come to life,
That they may breathe in volume,
As breathes a loving wife;
That all as one may enter
The temple of the Lord;
A bride and wife for ever,
To keep and serve His board.
Know then the human from the beast,
The animal from the man,
The mystery of creation,
And the redemptive plan,
Eliminated from falses
That led the church astray;
Banking on the dollar,
Instead of on the day
That Jesus is unto the Church,
Living in His way.

Steady you in coming up,
First, Christendom entire,
Substantial goodness seize upon
The good that you require.
It is the Lord Jehovah,
Present in every thing ;
Vital Divine humanity,
The priesthood He doth bring,
And royalty of the eternal,
To make you gladly sing.
Then steady you in coming up
From every market stall,
To the conjugal of the Lord,
That lifts you from the fall
Into the sphere of innocence,
That is the sphere of power,
To bring the nations up from wreck
Of this consuming hour ;
Earth burnt into a cinder,
Rust of consuming lust,
Which none but Jesus can redeem,
To human love and trust,
Then steady you in coming up,
With faces turned to Him,
And He shall give you victory
O'er all the graves of sin,
Until the Sanctuary gates shall ope'
To every one on earth ;
Bringing the nations in and up
Into conjugal birth,
Where love and work shall never cease,
But each in Jesus give
A living scope that cannot choke.
Each there for others live
In priesthood, and its royalty
Within the human sphere,
That dies to live as Jesus died,
For life's conjugal cheer !
Then steady you in coming up,
Though market bricks give way,

The lumber of this edifice
Is gone into decay.
Titles therein all worthless,
At coming of the Lord,
To habitate and clothe the earth—
A consort of His board.
The fish that swim in market tides,
Great residue of man,
Fallen from the human firmament,
Must hear of Heaven's plan—
To bring the buried up to life,
In the city on the square,
Ventilating justice,
As pure as Heaven's air,
That's hard to breathe in market phrase
Yet down below it's sent,
And verily in market terms:
To keep an open vent,
Until remains of man is found,
Brought up to human life,
From every desolation
Attending market strife.
The market is inadequate,
This, hell itself can see,—
Own that the animal spirit there
Is not what it would be
Within the courts conjugal,
Covered by the Lord,
The animal as human fed
Daily of His board;
Proceeding from the sanctuary,
Born of virgin life,
To every habitation
Redeemed from market strife.
The past all daily settled,
As base whereon to stand;
A bound the sanctuary shall keep
For ever in command;
From the sanctuary to the market see
The way from life to death;

From the infant to the giant,
Strangles childhood's breath ;
From the giant to the infant see
The way from death to life ;
From the market to the sanctuary is
The way to settle strife ;
That brings remains together
On love's conjugal form,
Spreads the Lord's table
For everything that's born.
Then buy my word that I may buy
On market terms as well,
A footing for the sanctuary
Above the market hell ;
That England's babe may garnered be
First priesthood of the Lord,
In life's provisional courtway,
To heaven's conjugal board.
Brought forth to view in Jesus seen,
In love's substantial light,
Chasing giant darkness off,
That's otherwise a fright.
Then buy and eat that I may buy
A rest for England's Queen,
The female heart of Christendom
Release from Disraeli's dream.
Of empire on the market stall,
Instead of on the man ;
Conjugally attuned to rise,
In life's eternal plan !
An Empire this for womanhood,
To seize upon and hold,
Rejecting every cleric lust
As an adulterous cold,
That fires the heart to scorch it,
Cutting her in twain
To be the butt of outer lust,
Or flame of Mark Twain,
Who's three cent strip,
For a railroad trip,

Is humour on the drain.
From continence to shabby lust,
Sporting on the slain,
The wreck of cleric battlements,
Of a pretentious vein.
Thinking he is housed for aye
On Dollardom's domain,
A notion he shall find to be
A muddle on the brain.
When woman out of cleric sway,
Shall to the sanctuary come
As minister of its service
To wants of every one:
Become the rib that Adam lost,
In looking for a mate,
To woo him yet in lust's domain
Of personal estate;
Whence grew the tree of good and ill,
To eating of its grain;
Appropriating self-righteousness,
Whereby he went for fame.
To see that he was naked—
Become a thing of shame.
Unknown to childhood's innocence,
Unknown ere lust begin;
Whose vapours spring from outer sense,
Obscuring sense within.
In the atmosphere of innocence,
The starting sphere of all,
Ere mists come up from outer sense,
That predicate a fall.
In looking for a help-mate
In the altered mood,
Till woman is brought out, and down
To lust as something good,—
Down from the sphere of innocence,
To champion family lust,
To hear the sensual cleric say,
In self-hood put your trust.
As woman was the last to fall,

Shall she be first to rise,
To rib the heart of innocence,
In the come conjugal prize,
Brought out in Jesus to our door,
To wake the world to life,
Raise it from desolation
Of lust's confounded strife;
Or shall the male form lead her up,
As he first sought her down,
From walling the celestial heart,
When everything was young,
When heaven and earth in concert stood
With scarce a veil between,
As shall be yet in Jesus come,
To implement the dream,
Of a new heaven and new earth,
Of old things past away,
Settled by His presence come
In light transcending day.
Reaching remains of innocence,
Preserved in each, and all
Kept for the resurrection morn,
Of which this is a call
That shall be heard at lower depths,
Than has before been given,
To reach the desolation
In which the earth has striven
To right herself by nostrums,
Beneath the rocks of faith,
To realise how helpless she
Hitched in market graith
That is antipodal to man,
Though civilized she be,
A worried wrecked disabled thing
Within the dollar sea;
That can't much longer serve her need
In any sense of right,
Seeing that the Lord has come
In love's substantial light.
The nourishment and virtue

Of all that is delight,
To make of earth a consort,
Delivering from the wreck
Of every giant battlement,
In which the nations fret.
Clerics spoiled of their success,
To be on earth as God ;
Weight of their industries
Become a grievous load.
Bitching the earth of Pharoes,
As of bricks of modern fame—
McKenzies and McDonalds,
Can never be prevented,
Within the Mammon drain.
Where service of the Sunday rest,
Is service of a prayer.
Worming as a cork-screw,
On church—in market fare ;
The civil dragon, faith alone,—
The market's strongest stay,
It's post ; beside the Lord's post
Is in the people's way.
To continence of the marriage sphere,
Of the twain one,
Proceeding from the sanctuary;
Of bridegroom Jesus, come
To ventilate the breath of Man
Upon the graves of death;
Prepared of desolatian,
For breathing on them the breath
That bringeth up remains, to live
Upon the human form—
The glory of the Lord of hosts,
For which the earth is born.
No cleric in the sanctuary
From hence may dare to act,
Without a sense of doing wrong,
And thence of turning back.
The priests astray must find their way
From trespass to the gate,

To slay each day the sacrifice
For Church in love's estate.
Conjugal in her every part
Of the conjugal whole,
Wedded to the Lord of hosts,
Truth vital in her soul.
No vagrancy shall then obtain,
No vagrant medium found,
Conjugal innocence the gold
Made current on the ground.
Then buy and eat to find it sweet,
The little book I give,
In belly it shall bitter be
As the conception live.
To turn the stomach on the past,
Its feculence, purge, and puke;
Until conception come to birth
In life's conjugal book.
In the City New Jerusalem,
Covering all the earth;
Born from dissolution
Into eternal mirth.
New diggings this for all the loose
Diggings for best of pay;
Contrition of the cleric gold,
The road that leads the way.
From marsh and mire to mountain slope,
From lizard up to Man,
Who is the everlasting gold,
Discrete from the cleric plan,
Of which the earth's disabled,
Burdened of its weight;
And thence prepared to see the dawn
Of nature's true estate.
Brought out in light,
That puts to flight
The buzzard of the slain,
Gloating on wreck of mighty ones,
All prostrate on the plain,
Requiring a decent burial,—

Requiring of all to work,
To put the shame from every door,
From Christian as from Turk;
From Papist as from Protestant;
From Moody as from Twain,
Till continent, virgin, sanctuary, ground,
Cover all the plain.
A three cent slip,
For a railroad trip,
To ventilate the day,
That gives the trip,
To the three cent slip,
Puts the unclean away;
Then give us room,
Beneath the moon
Of civil gloom,
To ventilate the day
Of Christ's Divine humanity!
Opening the way,
By gate of childhood's innocence,
To enter conjugal rest;
Nature by its Lord redeemed,
To mansions of the blest.
The first last, the last first,
Redemption cover all,
Hell itself acknowledge Christ,
The victor of the fall;
His sanctuary ever adequate
To keep eruption down,
His table spread for every one,
All the earth round,
The Mammon Sea all settled be,
As it had never been,
Its leviathan buried deep,
Its empire a perished dream.
Exalt the cross—conjugal cross,
The civil is a sham,
The wedded to substantial love,
The wedded are to Man.
Up and to the sanctuary go,

Your children sacrifice,
To use a term inverted,
And you shall gain the prize.
Of all the earth redeem from choke,
Of hell's confounded lust,
Receive a robe of virgin gold
All worthy of your trust.
The whale is starving for a meal,
Throw this morsel down ;
Fear not the consequences to it,
The prophet shall not drown.
The starving masses of its frame
On it can gnaw away ;
The more they eat, the more left
To basket for the way.
Of resurrection unto life,
Within the human sphere,
When from the mammon monster they
Determined are to clear.
The morning of the earth returns
Warmed with conjugal light ;
The babe grown up to womanhood,
Prepared for love's delight.
The more that she has wayward been,
Cherishing but self,
To realise distraction thence,
Is troubling her health.
That all her shews of competence,
To enter the wedded state,
Is absent of a thought of Him,
Now knocking at the gate.
To have a declaration made
That He has come to save,
From every disability
Within the dollar grave.
The spinner and the weaver,
Worker of iron and wood,
Come to the Centennial,
To show in what she's good.
All very well and civil

For her who is so loose,
But He who comes shall show her
There is a higher use—
That she is ripe for wedlock,
Prepared to be His bride,
And wedded wife, Jerusalem,
By putting self aside.
His sanctuary and His table keep,
Daily keep them well,
Whereby the earth shall be redeemed
From every ring of hell !
This the message that I bring
To her who is but one,
However far apart her thoughts,
They shall together come
In love's conjugial morning,
Bursting into view,
When all the earth has done her best
To show what she can do.
The light that lifts the cap of night,
Is at the reader's door,
Down in the Dollar capital,
Where troubled masses snore.
On market that mars the prophecy,
And mars the prophet too ;
A burial for resurrection
From chill of frozen dew :
When it has spread from east to west,
Gone all the market through,
The south and north shall trumpet forth
The rising of the Jew—
To blend in one with Christendom,
In light of Jesus, come,
Bringing the New Jerusalem robed
For His betrothed one !
Opening wide the pearl gates,
To all beneath the sun ;
Fruiting the earth in Marriage—
The celestial Gospel sum ;
Outcome of the straw and chaff

Of charity and faith ;
Provisional to garniture,
In wedlock's golden graith.
The reader can clearly apprehend,
When he is eared to hear
Angelic trumpets sounding
The Marriage Advent year.
Internal sense, external bring,
From night to morning cheer,
From scaffolding to the Sanctuary,
Brought out in human form,
From charity to conjunction,
In wedlock's bridal morn,
Whose welling streams the market chills
By its great freezing cold ;
Yet through the market it must go,
To have its advent told,
That every one may know, the New
Shall soon supplant the Old !

THE HERALD

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SECOND ADVENT.

The light and heat of the Second Advent falls in upon the perception of the Church in all her faith and charity faces, when it is apprehended that the substance of the Universe in its unity and universality is Divine substance, goodness itself, and wisdom itself—the I Am of the Old Testament Scriptures, and Jesus Christ of the New Testament; that the creature, relative to the creator, is but a form of appetite, of affection and perception, adequate to the necessity thereof, subsisting physically as mentally on the Lord, whose vital substance it is that builds up the organic forms of creation, notwithstanding the inadequacy of perception beneath the human to appreciate the truth, which is the ground of a general resurrection of all human remains of the Church buried in the fallacies of the senses that have overtopped as with a flood the ground of Church perception before the fall, which was from human to sensual perception, whereon was begotten Faith and Charity, whereby a semblance of Divine worship has been preserved in a multitude of faces provisional to the coming resurrection of the Church from the disability of the fall into the ground and atmosphere of Divine humanity, that comes out in the light of the Lord's substantial presence, whereby the dismembered masses of the Church, the earth over, shall be brought up, harmonised, and united as one male and female by an administration that shall, in all things, reflect the Lord's presence; whereby the clergy of faith and charity, or the sensual plane of perception and doctrine they represent, shall be put to the gate, as in the language of the prophet, "to slay the daily sacrifice;" for the sanctity of the conjugal sphere in the wedded economy

would be profaned by clerical manipulation of the sanctuary, as now practised in her civil desolation, wherein it is thought to be the minister's duty to serve the Lord to the congregation by all means at his command—to have an awakening or revival of their command of the masses. This, in ignorance of the trespass done, for the civil economy of Redemption taught, obscures the truth—that Redemption is essentially conjugal in its merits.

The first Advent, Betrothal; the second Advent, Marriage, whereby it is seen the Word in the letter, is the provided love-vessel of her daily humiliation, as the means thence of her daily exaltation, a ritual of which, daily read to the congregation by the children, as the representatives of the beginning of Bible History, whereby they shall be kept as priests of the sanctuary in the sphere of the Word, and who can exercise no persuasive influence in the congregation to break up its unity as a consort exercised daily to make the sanctuary stores adequate to every necessity of the Church, external as internal. And as the children are hereditarily predisposed to the propensities of the line of their progenitors, their being the daily ministers of Divine service to the Church in conjugal conjunction with the Lord, they shall be kept in the proper sphere to enable each and all of them, at the appearing of hereditary propensity, to keep it within bounds until the opening of the conjugal from the Lord in their experience, whereby the hereditary shall be overcome in the field of temptation, when, by the gate of wedlock, they shall rise from the provisional ground of experience to their place in the general body, conjugally adjoined as a living consort of the Glorified substantial Man, Jesus. He having put off in the field of temptation all of the hereditary from the mother, thereby appropriated the substantial Humanity from the Father, acquiring thereby all power in heaven and in earth, not as a person distinct from the Father, but as Mediator of the Eternal to the Church in preparation for the Marriage Advent; wherein it shall be known that the Church is substantially nothing, but the Lord is the all of substance in the Universe, in conditions terrestrial as in conditions celestial, in hell as in heaven, alike good to all, although to the hells of self-appropriation it seems otherwise; and as the letter of the Word in Jewish and Hebrew history is otherwise, the neces-

sity for which is of easy illustration to the mind who knows that the Lord is ever adapting Himself to the necessity of every creature, to the end of keeping all bounded by His providence that, when His conjugal Advent comes, and the general resurrection attending it, all may be reached ; that every human remain may be brought forth and resuscitated by the atmosphere of His Divine conjugal Humanity ; the old hereditary of self-appropriation become the base whereon to stand in conditions spiritual—be what the root of the tree is to its stalk and branches—when the use of the permitted lapse of the Church into self-appropriation shall be apprehended ; for the capacity of exaltation in heaven rests upon the depth of humiliation of creature self-hood acquired in the lust of external dominion, which has reached by means of Christian civilization a depth of purchase and disablement by the multitude exercised therewith, that the earth is ripe unto harvest—ripe for the coming of the Conjugal Advent of the Lord, the Sanctuary of which is the means to the mode of circulating the world's industries infinitely more equitable than by the market, which has become altogether too *bagatelle* to the requirements of the age, and a source of continual exasperation and annoyance between employer and employed : the whole machinery of government connected therewith in danger of going into blazes from the excessive and increasing friction attending its operation, so that it is not too soon that the Herald of the Second Advent is sent to market, after having otherwise failed to get a hearing.

The spirit and method of Church existence, that reflects the spirit and method of the substantial Jehovah, is now the imperative requirement and demand of the Church in the great disability attending her acquirement of the industrial capacity to enter the wedded relation. Every remain of human capacity, engulphed by the flood of sensual emotion and by obscure inverted intellectual perception thence, can almost immediately apprehend when illustrated by the risen light of the substantial goodness and wisdom of the Lord, that the stream of infants ever flowing into the earth is the conservative base whereon to commence the fabrication of the church universal, as it is the ground of the beginning of the church individual, of which the universal is composed. To appropriate this stream as church base,

requires church provision for its sustenance, and thence for the government of the boys and girls springing up from it, or rather out from its innocence upon a plane of sensual perception that introduces to temptation, requiring all the protection the church can devote to keep the tempter subordinate to the conjugal goal of church existence—the conjunction of one male and one female in the church—of one male and one female wedded to the Lord, that would result as a consequence of building the Church up from infancy to wedlock. For the provision necessary to support the infants, implies that their parents are in organic form as one male and female, the whole wedded male body provider of the sanctuary stores, and the whole wedded female body their distributor, and the boys and the girls external mediators between the two, a growing provisional body, the girls implementing mothers' command to receive, and the boys implementing fathers' command to give, by weight and measure daily, of everything required for the sustenance of the whole body as one body in conjugal conjunction with the Lord; whereby the Church in her unity would be as an army in daily discipline and exercise, to keep from the Lord's substantial habitation everything unclean. Work all, feed all, habitate all, in the light of the substantial Divine Humanity of Jesus, that would every day evolve new and higher conceptions of His infinite love and wisdom, growing out of the daily employment to put the battlements of inverted church self-hood out of sight. This is no unapproachable sensuous utopia; it is the Divine Economy of nature itself at once natural and divine, corresponding to the relations, internal and external, of every living thing, that shall as surely raise the Church body from the disability of the fall as does the rising of the sun exalt the earth above the disability of the night.

What else can be done with the spinning, weaving, mining, and all the manufacturing and commercial interests, in view of the incapacity of the dollar to their necessity, but bring them to the sanctuary, whose channels shall spring up as by magic, showing an inexhaustible capacity in incomparable economy and efficiency, to work every interest now, languishing to the never ending joy and comfort of the whole earth, aye, of the whole created Universe? To this question the future action of the Church shall be the answer. Church clericalism in connection

with the Dollar, cannot much longer obtain a tolerable footing in the affections of the masses, however tolerable to those who have built themselves out into external possessions. And to many of those the translation of earth's industries from the market to the Sanctuary, shall, in view of the harassing burden they are carrying, hail the advent of Divine Humanity with delight. Will the market appropriate and float this herald of the Second Advent? The Roman State, under pressure of the Synagogue of the Jews crucified the Lord. The State and Christian conventicle are now in the same relation to each other. They cannot now crucify the truth, come out in universal substantial light; cannot say to the day go back; but, on the ground of expedience, the ground on which they stand, shall see the necessity of coming up from human dismemberment into public organic form, to be vivified by the sanctuary of the Lord. Church and State give place to wife and bride as the economy of public existence redeemed from the wreck of giant battlements, which have been as scaffolding, preparatory to the general resurrection from the churches of the State, and from the State of the churches, who are the prophetic land not sea that shall give up the dead that are in them. There is not a minister of any perception in the churches but can now see the situation in the light of substantial truth; but they have built them habitations in the Babel of history—secure from the pressure of physical necessity, and may not be looked for to be the first to come out in the light of the morning. It is otherwise with the multitude, buried in the sea. The vicissitudes to which they are exposed from the incapacity of the dollar to the industrial capacity of the people, prepares them not only to see, but also to look out into the day, and seeing shall be impelled to go to the clergy, whereby they shall be compelled to fall in with, if not lead, the common exodus from the market to the sanctuary, by way of the press, that shall come to be the legitimate sphere of use as keeper of the gates in the divine conjugal economy now manifestly descending from heaven to earth in light of substantial divine humanity, in dimensions adequate to habitate as one wife and bride all nations and peoples of the earth from pole to pole; the prospective excellence of which has stimulated this rousing call, that the suffering masses under the ban of the market *régime*

may be brought up out of the artificial sea to their place at the sanctuary to appropriate the justice and the mercy of the divine humanity of Jesus, that is abundantly adequate to all the requirements of the church on earth as in heaven, whereby church existence the world over, shall be a storied pillar of use and of life, like unto which the storied physical pillar of man corresponds.